

N 2.  
England's Breath stopp'd;

Being the Counter-part of

JUDAH'S MISERIES,

Lamented publickly in the New-  
Church at Westminster, on January 30.

BEING

The Anniversary of the Martyrdom

OF

KING CHARLES the First  
of Blessed Memory.

---

By ROBERT TWISSE. K

Lamentat. 5. 16.

*The Crown is fallen from our head; woe unto us, that  
we have sinned.*

---

L O N D O N,

Printed by J. Fleisher for R. Royston, Bookseller  
to His most Sacred MAJESTY.

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Lamentations 4. 20.

*The Breath of our nostrils, the Anointed  
of the Lord was taken in their pits, of  
whom we said, Under his shadow we shall  
live among the Heathens.*



WE are met here this day to drop  
some Tears on the Herse of  
our late Martyred SOVE-  
REIGN, who on this Day  
of the Month not many  
years agoe was basely sacri-  
ficed to the Lusts of a few Ambitious and Un-  
reasonable men. To drop some Tears, did I  
say? nay rather to pour water before the Lord,  
to weep Streams and Rivers, if it were possible,  
that we might at once bewail our own unva-  
luable Loss in the untimely Death of so Ex-  
cellent a PRINCE, and the horrid sin of those  
men,

(2)

Jer. 9. 1.

2 Sam. 18. 3.

men, (*Scelus nullo Oceano eluendum*) that were not content onely to pluck the Crown from the Head, but the Head from the Shoulders, and then glory in the committing of so great a Villany. If the Prophet *Jeremiah's* grief swelled to that height as to wish his *head all waters*, and his *eyes a fountain of tears*, that he might weep day and night for the slain of the Daughter of his people; sure then we must not desire to weep at a less rate for the Murther of a Father, the Father of our People and Country, whose Life was worth ten thousand of ours. But because we are not able to dig the chanel of our Sorrow so deep as we could wish, it's some amends to draw it out at length; and therefore Authority hath wisely and piously provided, that the Tribute of our Tears should be Anniversary, and after a sort eternal, by making Posterity their Executors, to see this great Debt of Sorrow discharged, and engaging all future Generations to repair yearly to the house of Mourning; that so the Childrens Tears may help to supply the defects, and in due time fill up the vacuities of their Forefathers Sorrows.

Let no man say, that it is against the Subjects Liberty to pay this yearly Tax and Assessment: It is but to give thee an occasion to present



sent thy dead *Sovereign* with a Benevolence or Free gift, a small Love-token, as a gage and earnest of thy Fidelity and Loyalty to Him whilst alive, that thy Soul never came into that dark Secret first, nor was thine Honour ever united to that Black Assembly afterwards, where the Rulers sate in Council against the Lord and his Anointed; but as formerly thy soul did weep in secret for the Pride and Treachery of the Enemy, ( for thou wert then forced to be a Close mourner ) so now thou art not ashamed to appear abroad in the same Livery, and blest God that he hath given thee so fair an opportunity to express thine Affection to thy dead Prince. Besides, we want not precedents in Sacred Writ for an Anniversary lamenting of great losses. For 70 years space the Jews kept two yearly Fasting and mourning daies, Zech. 7. 5. in memory of two sore National Calamities; one, the Burning of the City and Temple, done in the fifth month; the other, the unfortunate Murther of Gedaliah the son of Abikam, whom the King of Babylon had set over the remnant of the Jews, done in the seventh month. Now if the Jews fasted and mourned seventy years for the untimely death of a Viceroy only, one that was but the Lieutenant of the

King of *Babylon*; certainly *England* may mourn twice seventy years for the Murther of her King; and if then she think fit lay aside her mourning weeds. But I believe it will be then thought reason and wisdom to continue the Sorrow, and to produce in publick our *Joseph's Coat* yearly, ( for our *Joseph* was sold too, though not into the land of *Egypt*, yet into the House of Bondage ) I mean the Robe of our Sovereign died into Scarlet with His own Blood; that Posterity beholding with amazement so full a spectacle, may passionately cry out with *Jacob*, Surely some evil Beast hath devoured him, not imagining Men, much less His Subjects, to have been so barbarous. And hereby they will not onely lament what is past, but likewise dread the thoughts of attempting the like Villany for the future.

But why such care taken to transmit to posterity the unfortunate end of *CHARLES* the First, and not the like done for *Edward* and *Richard* both of that name the Second, whose lives closed with the like sad Catastrophe, being both violently plucked from their Thrones, and hurried to an early Grave?

It's true indeed, other of our *English* Gods have died like men, like mean, base and plebeian

beian fellows : but the secrecy of the Contrivance and Execution of the Wickedness on their Royal persons argued some Shame in the Authors, as being unwilling to make the Light privy to their Actions. But here, in the Tragedy of our late Sovereign of Blessed memory, the Curtains were drawn, the Windows were opened, the Scene publick, the Actors notorious, and withall so confident to come off with applause, that they were not ashamed, *Pharisee-like, to sound a Trumpet before* Matth. 6. 2. *them in the Synagogues and streets*, and to proclaim in the ears of all, in the chief and Capital City of the Nation, when and where they might behold Majesty it self first Arraigned, and afterwards Executed by a Base and Ignoble hand. Methinks as oft as I reflect upon that Dismal day, when our *Royal Sovereign was led as a Lamb to the Slaughter*, I cannot onely take up a Lamentation, but an Indignation too against my self and the rest of my Countrymen, for being under such a Lethargy of Pusillanimity and Cowardice, that the whole Nation did not rise as one man, to rescue so Noble a Captive from the hands of Tyrants. And if for any Offence the whole Kingdome stood in need of an Act of Oblivion

Pfal. 76. 5.

and Pardon from the S O N, sure it was for want of Courage on that day, in not doing the utmost that was possible for the deliverance of the FATHER. But what shall we say? *The stout-hearted were then all fallen asleep, and none of the men of might could finde their hands.*

2 Sam. 1.

The Trophees of the *English* Gallantry wone in *France*, the *Low-countries* and other forein Nations, seem to be sullied and defaced by that one day's Cowardice; *England* was then led Captive in her own Land. *The beauty of our English Israel was slain, not upon the high places, as of old, but before his own stately Palace. Tell it not in Gath, publish it not in the streets of Askelon; lest the Daughters of the Philistines rejoyce, lest the Daughters of the uncircumcised triumph.* But though we may not tell it in *Gath*, nor publish it in *Askelon*, not in *Rome* or *Constantinople*; yet we may proclaim it in *Zion*, and speak of it in *Jerusalem*: We are commanded by Authority to tell it among our selves this day, that our hearts being as it were pierced with the remembrance of so lamentable a Story, may bleed and mourn for such Disloyalty acted towards our Native Prince, such Dishonour done to our *English* Nation, such Scandal and Reproch brought upon our Reformed Protestant Religion.

Religion. That ever any *English* Subjects and *Romish* Emissaries should lay their heads so close, meet in one Junctō, Cabal and Close-Committee; that a pretended Act should pass to confirm a Vote first passed in the Conclave at *Rome*, and approve a resolution first taken up in the Congregation *De propaganda Fide*; that ever Religion should be thus wounded in the House of her friends; This is a Lamentation, *Ezek. 19. 14.* and shall be for a Lamentation.

Methinks I hear my dead Sovereign expostulating with his unnatural Children in the words of King David, *Psal. 55. 12, 13, 14.* It was not an Enemy that reproched me; then I could have born it: neither was it he that hated me that did magnifie himself against me; then I would have hid my self from him. But it was Thou, a Man, my Guide, my Acquaintance. We took sweet Counsel together, and walked to the House of God in company. Had either Turk or Papist attempted to take away the Life of a Christian Prince or Protestant Sovereign, it had been no such great wonder. We know well enough from what Magazine the Powder was fetched to blow up King and Parliament; from what Armory Clement and Ravilliac were furnished with Daggers to sheath them in the Bowells of their liege

liege Lords, *Henry* the III<sup>d</sup> and IV<sup>th</sup> of *France*. 'Tis no news for *Rome* to die her Scarlet Robes in grain, the bloud of Kings and Saints. It hath been her practice, to allure the *Kings of the Earth* to be her paramors to commit Fornication with her, and then to stab them whilst she doth embrace them; as the two former Kings are sad examples of such cruel Kindness, both of them murdered whilst they held Communion with the Church of *Rome*. But for *Protestants*, and such as would be thought to goe beyond others in the strictness of their lives and professions, to transcend others in the looseness of their opinions and practices; to transcribe an *Italian* and *Roman* Copy in Great Red Capital Letters; to out-doe *Draco* in Cruelty, who though he wrote his Laws in Bloud, yet I never reade his Sovereign's Bloud was mingled with his Ink; This, this is such an *Accumulative Treason* as may well fill us all with astonishment, and make great *Britain* and *Ireland* to become floating Islands this day in a Sea of Sorrow.

Now that we may have plenty of water this day, I have thought good to invite you to sit down by *Jeremiah's Rivers*, as the *Jews* sometimes sate down by the waters of *Babylon*, and wept in the remembrance of *Sion*. For here in this  
Book



Book of the *Lamentations*, the Tide of Grief is full, and the Spring of Sorrow not onely warm, but boiling hot, able to thaw the most frozen heart, and by way of sympathy dissolve it into a liquid frame. Here is a full Quiver from whence you may draw store of Arrows to wound your hearts to the quick, and make them bleed over the Bloud of your Sovereign. See how passionately he laments both the Fall of CROWN and MITRE. The Crown is fallen from our head: Woe unto us that we have sinned, Chap. 5. 16. He hath polluted the Kingdom and the Princes thereof, Chap. 2. 2. Princes are hanged up by their hand; the faces of the Elders were not honoured, Chap. 5. 12. So for the Church, Chap. 2. 6, 7. He hath violently taken away his Tabernacle, as it were of a Garden; he hath destroyed the places of Assembly. The Lord hath caused the solemn Feasts and Sabbaths to be forgotten in Zion, and hath despised in the indignation of his Anger the KING and the PRIESTS. The Lord hath cast off his Altar, he hath abhorred his Sanctuary; he hath given up into the hand of the Enemy the walls of her Palaces: They have made a noise in the House of the Lord as in the day of a solemn Feast. In this 4<sup>th</sup> Chapter the Prophet doth enumerate several sad Accidents which befell Jerusalem: as namely,

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- 1 The Destruction of the Temple, verse 1.
- 2 The Contempt of the *Jews*, v. 2.
- 3 The great Famine in the Land, v. 3, 4, 5.
- 4 The Destruction and Sack of the City,  
v. 11, 12.
- 5 The Captivity and Banishment of the  
Priests and Prophets, v. 15.

6 And lastly, which brings up the Rere of this sad Troup of Calamities, the Destruction of the King himself; *The Breath of our nostrills, the Anointed of the Lord was taken in their pits.*

Now here we are first to enquire of whom the Prophet speaks, and what King he intends by these expressions. Some have thought *Josiah* to be the person aimed at, who was taken away by a violent Stroke, and his untimely death accompanied with an universal Lamentation of all *Judah* and *Jerusalem*, and of *Jeremiah* himself, 2 *Chron.* 35. 24, 25.

But the several passages of this Chapter make it appear that it was such a Prince as fell together with the City and Temple; which Character can agree to none beside *Zedekiah*, the last Monarch that sate upon the Throne of *Judah*, as may appear by comparing *Jerem.* 39. 4, 5. with the verse immediately preceding my  
Text.

Text. There we reade how *Zedekiah* made an escape by the Gate betwixt the two Walls, but being pursued by the *Chaldean Army*, (who had notice given thereof) was overtook in the plains of *Jericho*, and there made prisoner. Now the verse before my Text seems to point at this very accident; *Our persecutors are swifter then the Eagles of Heaven; they pursued us upon the mountains, they laid wait for us in the wilderness: and then it follows,*

*The Breath of our nostrills—*

**I**N these words the Prophet takes notice of,  
I. The Sacredness of *Zedekiah's* Person by virtue of his Office, in that he calls him *The Anointed of the Lord*.

II. The general and happy Influence of his Government on his people, couched under two Metaphors.

1. He is compared to *the Breath of our nostrills*, as much as to say, our very Soul and Life.

2. To a great Tree or Rock that casts a shadow; to both which Kings are resembled.

1. To a Tree: as *Dan. 4. 20, 21, 22*. The Tree that *Nebuchadnezzar* saw in his Dream, great and tall, abounding with fair leaves and much fruit, to shelter and nourish the Beasts

that came under it, was the King himself, as *Daniel* interpreted the meaning thereof.

2. To a *Rock*, *Isai.* 32. ver. 1, 2. *Behold a King shall reign in righteousness,—And he shall be as a great Rock in a weary Land; to be as an hiding-place from the winde, and a covert from the tempest.* Or,

3. To an *Hen*, as some will have it, that gathereth her Chickens under her wings, to protect them from the ravenous Kite; for there is mention made in Scripture of *the shadow of wings*, *Psal.* 36. 7. and 57. 1. and 63. 7.

Though I rather embrace the first Metaphor of a *Tree*, as most proper for this and other places of Scripture to shadow forth the Excellencies of Kingly Government.

III. The unhappy Fall of this tall Cedar, in those words, *was taken in their pits.*

IV. The unlooked-for Season, viz. at such a time when the *Jews* promised themselves no small Happiness under his Government; *Of whom we said, Under his shadow we shall live among the Heathens.* The Kingdome of *Judah* had strangely shifted her Princes in a little time. In the space of less then 12 years four Kings were removed, partly by death, and partly by Deposition. *Egypt* and *Babylon* were *Judah's* Make.

Make-kings. And she, poor Kingdome, like a Tennis-ball was banded up and down, and driven into several streights, according as those two mighty Monarchs play'd their game. At last *Babylon* having gained the prize from *Egypt*, *Judah* was in some hopes of a Settlement under *Zedekiah*, who being of the Royal Line was advanced to the Throne with the joynt consent of *Nebuchadnezzar* and the *Jews*: but within few years, as their Riches had fled away long before, so now their Hopes too are upon the wing and gone; The Tree is cut down, the Rock is overturned, all the Feathers of the Wings are plucked, and the poor *Jews* exposed to the wide world. The Breath of our nostrils, the Anointed of the Lord was taken, &c.

I begin with the First, viz. The Sacredness of *Zedekiah's* Person by virtue of his Kingly Office, being styled the Anointed of the Lord. I.

Kings are the Anointed of God: God gave commission to *Samuel* to anoint *Saul* the first <sup>1 Sam. 9. 15,</sup> King of *Israel*, which accordingly he performed, <sup>16.</sup> chap. 10. 1. Then *Samuel* took a vial of Oyle, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee

to be Captain over his Inheritance? Hence is Saul called the Anointed of the Lord by David often. After the Rejection of Saul by God, Samuel is authorized by God to doe the like unto David, 1 Sam. 16. 1. and did so, v. 13. And of this solemn Consecration to the Royal Office David speaks, Psal. 89. 19, 20. *Then thou spakest in a vision to thy holy one, (viz. Samuel) and saidst, I have laid help upon one that is mighty: I have exalted one chosen out of the people. I have found David my Servant; with my holy Oyle have I anointed him.* And hence in many of the Psalms David styles himself the Anointed of the Lord. And because David's Successors had the like honourable Ceremonies done unto them, thereupon they might challenge the same honourable Title. Neither was this Ceremony of Anointing proper onely to David and his Successors, but other Kings likewise had the same Honour done unto them by the special warrant of God; as namely Jehu and Hazael. Now the Effusion of Oyle upon their heads did betoken,

1. The pouring out of a spirit of Government and Courage upon them beyond what they were ordinarily endued withall before their Assumption to the Crown; as appears in



in *Saul* and *David*, *1 Sam.* 10. 6, 9, 10. and ch. 11. 6. And of this last it is expressly said, *1 Sam.* 16. 13. that *The Spirit of the Lord came upon him from that day forward*, viz. the day of his Anointing. And as by this Ceremony of pouring out Oyle upon the head was signified the pouring out of a Spirit of Government upon the person so consecrated; so withall,

2. The Dignity and Sacredness of their Persons. *With mine holy Oyle have I anointed him*, doth *David* bring in God speaking concerning himself, *Psal.* 89. 20. The Person therefore being anointed with holy Oyle becomes after a sort Holy, so as not to be rudely or prophanely treated either with hand, or tongue, or thoughts; *Curse not the King, no not in thy thoughts*, *Eccl.* 10. 20. Much less ought his Life to be ravished from him by a stroke of pretended Justice. Nay the very Garments of Kings call for Reverence and Respect from us; else what need *David's* heart have smote him <sup>*1 Sam.* 24. 5.</sup> for but cutting off the skirt of *Saul's* Garment? <sup>6.</sup> which was done upon no worse design then to give *Saul* an earnest of his unspotted Loyalty towards him. Say not it was want of wisdom or courage in *David* to let his Enemy escape, when the Cave furnished him with  
so

Prov. 18. 10.

so fair an advantage against him. Time was, when you might have seen *David* so hardy as to dare to take a King by the Beard, 1 *Sam.* 17. and kill him; but it was a King of Beasts, not of Men, viz. a Lion. A Lion and a Bear were both worsted by *David*. Yea a tall and mighty Giant in the field, big enough to eat him up at a bit, could not daunt little *David*, armed indeed weakly, with a Sling and a few small Stones, but backed strongly, with the Name of the Lord, which is a strong Tower. Onely a King in a Cave makes *David's* Sword to fall out of his hand, and his heart too to faint. And observe when it was that *David* held his hand; when *Saul* was covering his feet in the Cave. Strange! when our Earthly Gods betray most of man and humane infirmity, even then there should such a Majesty appear in their Persons as to command the Swords and Hearts of all Loyal Subjects. So again, ch. 26. 7, 8. when King *Saul* at another time lay at the mercy of *David*, being fast asleep, and *Abner* the General of his Army in the same posture, (who therefore deserved the reward of that *Thebane* Sentinel, who being found asleep by *Epaminondas* was dispatched by him, with this Memento, *Dead I found thee, and dead I leave thee*) when  
*Saul,*

*Saul*, I say, lay fast asleep, *Abishai's* stomach was sharp set, and very earnest to fall aboard him: but *David* withholds him, with this strong Cord, v. 9. *Destroy him not; for who can stretch forth his hand against the Lord's Anointed, and be guiltless? Who can, and be guiltless? Sure if any might have made bold with Saul's life, David was the man, being a King himself, and so Saul's peer and equal, and having a better Title to the Crown than Saul, since God had rejected him, chap. 16. 1. But David cannot persuade himself to thrust his Prince out of the Saddle, that he may mount up. Rather he will attend and wait God's leisure, and not stoop to take up that Crown, which being at all times lined with Thorns, doth then prick most when the Thorns are steeped in Royal blood.*

Yea, but I hear a muttering of some Patrons of our Regicides: We are as much against King-killing in a Cave as *David*; we abhor to give our Prince either a *Spanish* Figg or Dagger; we never once encouraged any to Assassinate or stab our Sovereign; we leave such practices to such as have been tutored thereunto in the *Jesuites* Chamber of Meditation; we acknowledge in this respect the Lives of Kings to be as consecrate Corn, fit onely to be reaped

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by the hand of God. But for a Prince that hath bathed his Sword in the Bloud of his Subjects to have a fair Trial in open Court, and afterwards to have Justice done upon him by virtue of that ancient Law of God, *He that sheddeth man's blood, by man shall his blood be shed*, cannot justly be parallel'd with *Romish* and *Jesuitical* practices, who murder with white-powder, and kill without making any noise.

But who is so great a stranger in our *Israel* as to be ignorant what kinde of Trial our *Gracious Sovereign* underwent? Who knows not that his Judges were his sworn Enemies and forsworn Rebels? Who knows not that our *Sovereign's* Death was decreed before ever their High Court was erected, which was onely to adde Mockery to their Malice, as was observed by our late *Sovereign*? Who knows not what bloody purveyors were sent up and down the Nation to procure hands to Petitions, which the poor Subscriber never heard nor read? onely the mention of Justice upon Delinquents from highest to lowest blinded the eyes of some, perhaps honest and well-meaning, but yet silly men, that they could not see to the bottom of that Hellish Design, who otherwise would have shriek'd aloud, to have

have seen the Devil appear at noon-day with his cloven foot. And whereas it is said that bloud must goe for bloud; I grant it, if understood aright, viz. so it be ordered to be shed by the Magistrate, that is authorized thereunto by Commission from the Supreme Magistrate: for otherwise if any men may take the Sword of Justice in their hands, they will be sure to doe Injustice; our hands then, like *Ishmael's*, will be lifted up against every man, and every mans hand against us. If the King be Supreme, then sure I am the People are inferiour; and if it be an undoubted Maxime, that *Par in parem non habet potestatem*, then certainly the Inferior, though they may have Power, yet can challenge no Authority over the Superior. The truth is, had either the Law of God, or of Nature, or of the Land been consulted withall, the Sacred Person of a King would never have been made so cheap, nor His Head severed from His Body on such easie terms. If either *Moses* or *Daniel* or *David* or *Paul* might have been allowed to have been of His Majestie's Counsell, and heard as Advocates on His Royal behalf; I am sure He would have been acquitted at their Mock-Court. *Moses* saith, *Thou shalt not revile the Gods*, nor

Exod.22.28

curse the Ruler of thy people: then sure not Be-  
 1 Sam. 26. 9. head him. David is peremptory, *Who can stretch*  
*forth his hand against the Lord's Anointed, and be*  
 Dan. 4. 19. *guiltless?* Daniel was wholly seisd with Horror  
 and astonishment for one hour, to behold as  
 it were *ὁ ἀνίσταται* the sad Doom of Nebuchad-  
 nezzar approaching; which yet would not reach  
 his Life, but onely his Honour; which yet after  
 seven years Eclipse would recover his former  
 Lustre and brightness. Oh how much more  
 Trembling and Confusion of spirit would  
 have overtaken him, had it been revealed to  
 him, that his own native Prince should not  
 onely have been hal'd from his Throne, but  
 forced likewise to his Grave, by his own un-  
 natural Subjects! Paul commandeth every  
 Rom. 13. 1. *Soul to be subject to the Higher powers*— And  
 it's worth observing, that this Command was  
 given when Souls were at best, and Powers at  
 worst: But *Silent Leges inter Arma*, The clat-  
 tering of Arms will not allow any Laws but  
 Martial to be heard. But if neither the three-  
 fold Cord of Reason, Law and Religion can  
 binde you, O ye Justiciaries, to your good be-  
 haviour, yet let your own Concernments pre-  
 vail upon you. Time may come that the  
 winde may tack about, and the Sun shine so  
 hot



hot upon you, that you may wish for a Tree with leaves to shade you : or if you are weary of your own lives, and can be content to stop your own breath ; yet be persuaded to let your Neighbours live and breathe a little longer. And this brings me to the consideration of the Second remarkable in the Text.

Secondly, The happy Influence of *Zedekiah's*, and so of all Kingly Government, displayed in two Metaphors. II.

I. It is compared to the *Breath of our nostrills*. The Phrase is taken from *Gen. 2. 7.* where we read *the Lord formed Man out of the dust of the ground, and breathed into his nostrills the breath of life, and Man became a living Soul.* It seems by this expression, that Kings are as Souls to actuate and enliven the great Bodies of people, which without them would be but as so many Corpses when once the breath is gone. As when God made *Adam* of Clay or Red earth, he is said to *breathe into his nostrills the breath of life, and so Man became a living Soul* : so when God erects a Nation into an orderly Government, but especially a Kingdome or Monarchy, then are we a living Soul, and breathe indeed. Well may then their Memory stink and

not amongst us, that made Three famous Kingdoms become so many stinking Carcasses: They must needs be so when their breath was stopt. And how just is God in taking away their breath, that robbed Three Nations of their breath at once? And it is worth observing, That these Three Kingdoms could never thrive till they did breathe again towards Monarchy under a thing called a *Protector*. But indeed his breath could not agree with our *English* bodies. His breath was too hot, it did rather scorch then cool the body; and being more Artificial then Natural, for his Head was only fastned to the Body by an Instrument, it could not animate the Body long; so that within a few years the Three Nations lay a gasping and panting for breath, and were in a manner giving up the Ghost, when God in rich Mercy was pleased to inspire a new Life into us, in raising up our present *Sovereign* to be unto us as Life from the Dead.

2. Kingly Government is compared to a *Tree*, not a naked one, without Branches or Leaves, but such an one as is stored with plenty of Leaves for *Shadow*, and Fruit for Food: *Of whom we said, Under his Shadow we shall live.* Like that fair, tall and well-spread Tree in

Dan.

*Dan. 4.* whose leaves were fair and fruit much, for all the Beasts that came under it. Not a Bramble or Thorn, which in stead of affording Covert and Nourishment, will scratch and tear the Flesh of those poor Sheep that seek for shelter under their boughs. Not the poisonous Yew, whose melancholick shade is reported by some deadly to those that sit under it. These may be fit Emblems of Democratical and Protectorian Government: But the Tree under which *Judah* of old and *England* of late sate was the spreading Vine, that together with the broad Leaves affords thick clusters of Grapes, which yield *Wine to chear the Heart of* *Judg. 9. 13.* *God and man;* The goodly Cedar, whose wood sends forth an odoriferous Savour; The Royal Oak, that abounds in Mast as well as Leaves. Or, *As the Apple-tree is amongst the Trees of the wood, so was our Beloved amongst the Sons. We sate down under his shadow with great delight, and his fruit was sweet to our taste, Cant. 2. 3.*

I come to the consideration of the Third Particular, which is the unhappy Fall of *Judah's* Royal Cedar: He was taken in their pits, that is, *ex insidiis*. The old Translation, agreeable to the *Chaldee Paraphrase*, renders it  
III.  
their

*their Nets*, which is most agreeable to what God foretold should befall *Zedekiah*, Ezck. 12.

13. *My Net will I spread upon him, and he shall be taken in my Snare; and I will bring him to Babylon, the Land of the Chaldeans; yet shall he not see it, though he shall die there.* The same threatening is again repeated, ch. 17. 20. But whether we render the Hebrew word by *Pits* or *Nets*, is not material; they are both Metaphors taken from Hunters, that sometimes make Pits and cover them with boughs and earth, to intrap the Deer and other Game, and sometimes spread their Nets, to intangle them. And indeed *Judah's Enemies*, the *Babylonians*, are compared to Hunters, ver. 18, 19. of this Chapter. *They hunt our steps, that we cannot goe in the streets— Our Persecutors are swifter then the Eagles of Heaven; they pursued us upon the mountains, they laid wait for us in the wilderness.* And in *Jerem.* 52. you may reade how the *Royal Hart of Judah* was hotly chased by the *Babylonian Hounds*, and fell into their pits and nets on the plain of *Jericho*, v. 7, 8. and there the dogs fell upon him, and tore out his eyes, but yet spared his life. But our *English Mastiffs* fly at the throat of our *Lion*. And indeed it's reported, that no creature besides an *English Mastiffe* will

will adventure to fasten on a Lion, the King of Beasts. Our Iron men had Ostrich stomachs, and could digest Iron. The fish that they had taken must swim in wine, but what kinde? not the pure blood of the Grape, but of their *King*. O my Soul, never long for such Dainties: let us rather fast and fast, yea and starve too, then adventure to sit down at that Table where either *King* or *Baptist's* Head is served up in a Charger. Oh what a noise did the Fall of our *Royal Oak* make! *England* was then all Earthquake. How did the lesser Trees of the *English* Forrest tremble, to see the bold Feller adventure upon the fairest and strongest Timber! Well might the lesser Trees expect to be made Pollards, when the biggest was plucked up Root and Branch. Oh what Paleness did then arrest every face and visage, when *the Breath of our nostrills did expire!* Oh the Groans and Sighs that then came from every sad and pensive heart! Oh the Tears that then did bedew and moisten every fair and rosy Cheek, to see Royal blood prodigally spilt upon the Ground, which a Vial of the purest Gold had been but too mean to receive! The whole Nation seemed to be as a woman in travail, followed with thick throes and pangs,

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1 Sam. 4. 21.

delivered of nought but *Ichabods*, *The Glory is departed from our Israel*. One would think that what *Jeremiah* reported concerning the Daughter of *Zion*, had been rather the complaint of *England*; Chap. 4. 31. *I have heard the voice of a woman in travail, and the anguish of her that bringeth forth her first Child; the voice of the Daughter of Zion, that bewaileth her self, that spreadeth her hands, saying, Woe is me now, for my soul is wearied because of Murtherers*. And well might men be weary of this world, and be desirous to bid their neighbours good-night, when the bright Sun was not onely set in a dark Cloud, but even fallen from the Firmament. Or if we were so happy as to enjoy any light, 'twas but what *Meteors* and *Comets* and *Blazing-stars* lent us, which did rather astonish then comfort, as being Ominous, and threatning Battels and Bloud to follow not long after their appearance. And, which added to the Miseries of our Nation, the Ship of our Commonwealth had the ill hap to be wrecked in the very mouth of the Haven. When we were ready to land in Peace, the perfidious *Mariners* cast the Master of the Ship over-board, out of a Covetous and Ambitious desire to seize the Goods  
and



and steer the Vessel; and then these unskillfull Pilots run us all on-ground upon the unknown Coasts of *Oceana*, and dash out their own Brains against the Rocks; which leads me to the view of the Fourth and last Branch of *Judah's* Miseric, viz.

Fourthly, The unlooked-for Season when *Judah's* Lion was taken in their pits: *Of whom we said, Under his shadow we shall live.* The poor Kingdome of *Judah* had been exercised with strange Convulsions in a short time, so that her spirits were almost spent; she was now in hope to recover some measure of Strength and Beauty under *Zedekiah*, whom the King of *Babylon* had appointed to take care of his Patient. But, alas! it proved but as a lightning before Death. *Judah's* Peace and Prosperity was as short-lived as her own and her Sister's Goodness, *Hof. 6. 4.* No more then a morning Cloud or an early Dew, that quickly vanisheth away. And this was not the least aggravation of their Unhappiness, that their Hopes were high and strong to the contrary.

And *England's* Disappointment herein runs parallel'd with *Judah's*. Whilst King and People were treating of a match with mutual consent,

and had proceeded so far as to be contracted each to other; then our boisterous Blades make use of *Alexander's* Sword to cut asunder that Knot, which they were not able otherwise to untie. When the whole Kingdome was thinking of nothing but *beating their Swords into plough-shares*, and their *Spears into pruning-hooks*, our Enemies are converting their Swords into Mattocks and Axes, to cut down our Cedar and grub up her Roots. The Kingdome was so Drunk with Bloud, that she did even reel and stagger, and was therefore the more willing to take her Rest, when our mighty *Nimrods* had not yet quenched their Thirst, and therefore are resolved to drink hard and to purpose: Begin with the best Wine first, the Bloud of their *King*; and if that be not enough, let the bloud of Nobles and Ministers and Commons be brewed together, to make a full Draught. *Deliver us from bloud-guiltiness, O God*, and let those who either plotted or consented to the Effusion of so much innocent bloud, bleed inwardly this day, and let the bloud of thy Son *speak better things than the bloud of our Sovereign*. And herein it becomes us to imitate a Copy set us by our *Sovereign*, whose Royal Heart and Pen first transcribed it from  
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the practice of our Saviour. He praied for his Enemies in these words, *Father, forgive them, for they know not what they doe*: Our Royal Sovereign put up the same request for His Persecutors, though He could not back it with the same Reason, *They know not what they doe*. They knew too too well that they went about to destroy the Lord's Anointed. But oh what patheticall words dropt from the mouth of our dying Swan! as they are transmitted to us in His most Excellent Book, and in that Part where, having preached His own Funeral Sermon, He praied for a blessing upon what had been delivered, in these words.

"When Thou makest inquisition for my  
 "Bloud, O sprinkle their polluted, yet pe-  
 "nitent, Souls with the bloud of thy Son, that  
 "the destroying Angel may pass over them.

"Though they think my Kingdomes on  
 "Earth too little to entertain at once both  
 "them and Me; yet let the capacious King-  
 "dome of thy infinite mercy at last receive  
 "both Me and mine Enemies.

"When being reconciled to Thee in the  
 "bloud of the same Redeemer, we shall  
 "live farre above these ambitious desires,  
 "which beget such mortal Enmities.

We have now run over the sad parallel of *Judah's* and *England's* late Miseries, but we have not taken notice of the Cause. But *Jeremiah* will acquaint you with that too in relation to *Judah*, *Lamentat.* 5. 16. *The Crown is fallen from our head; Woe unto us that we have Sinned.* And herein must *England* joyn hands with *Judah*, and hold them up at the Barre of God's Justice, and confess Guilty. But what were the Sins of *England* that made the Crown sit so loose? Our Church hath prudently left every man to search into his own heart, and to smite upon his own thigh; and therefore God forbid that we should recriminate one another: Onely I am afraid that some among us might drink away our *King's* Life, by drinking too too often his Health; and some might bring a Curse upon the Life of our *Sovereign* by Cursing their God. Too many undervalued his Person and Government, and said, with those children of *Belial* in *1 Sam.* 10. 27. *How shall this man save us? and they despised him in their hearts.* And others, that were forward enough to draw out a Sword in his Defence, were wanting to make use of the shield of Faith, and by joyning the assistance of earnest Praier, offer

offer an holy Violence to Heaven, that none might be done to the Sacred Person of God's Anointed here on Earth. And herein all *England* failed: for otherwise had our Faith been strong and our Praiers fervent, why might not the edge of the Axe have been blunted, or at least turned some other way? *Si Fides transferre possit Montem, potest & Militem*, said *Tertullian* of old, when he encouraged the Christians to keep their Dominicals, notwithstanding they were threatned to be way-lay'd by the Souldiery when they should resort to their Assemblies. And what may we hereby learn, but that if we desire to approve our selves faithfull Subjects to our Prince, we must have a care lest we be found Traitors and Rebels against God? for, as *Samuel* told the *Israelites*, *If you doe wickedly, you shall be consumed, you and your King.* 1 Sam. 20. 23.

But what Use may we make of the sad Falls of *Judah's* and *England's* Monarchs?

First, Take notice of the absolute Sovereignty of the Almighty in raising up and tumbling down the greatest Potentates. As it is his Prerogative Royal alone to have his Crown so fixed as to be *without Variableness* and shadow

*shadow of turning* ; so all other Princes have their Commission to wear their Crowns onely *durante Beneplacito* , during the pleasure of God Almighty. By *me Kings reign, and Princes decree Justice* , saith the Wisdom of God in the *Proverbs* , Chap. 8. yea and by him they cease to reign, and are dethroned. All the Kings of the world , though made of finer Mold then the rest of their Subjects, are yet but *as Clay in the hands of the Potter* ; and cannot he doe with them as the Potter with his earthen Vessels ? yea undoubtedly. Let but the word goe forth from the King, and power shall accompany the same, to make an Orderly Government return into a dark Chaos of Confusion, quite contrary to the method of Creation. Oh how frequent is Scripture in blazoning this great and sole Prerogative of the Almighty ! *He putteth down the Mighty from their seats, and exalteth them of Low degree*, saith Mary in her *Magnificat*. Again, *He smiteth through the Loins of Kings in the day of his wrath*. And, *He powreth contempt upon Princes, and causeth them to wander in the wildernes* where there is no way. And therefore let all the Kings and mighty Monarchs give ear to a King, (and oh that France, Spain and Germany would hearken to him,



him, for if these things be done to the Green Tree, what shall be done to the Dry?) viz. to learn Wisedome. Be wise now therefore, O ye Kings; Psal. 2. be instructed, ye Judges of the Earth. Serve the Lord with fear, and rejoyce with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little: Blessed are all they that put their trust in him. And again; Vow and pay unto the Lord your God: Psal. 76. 11, Let all that are round about him bring presents<sup>12.</sup> to him, that ought to be feared. And why? It followeth, He shall cut off the spirit of Princes; he is terrible to the Kings of the earth.

Secondly, See then the Vanity of all things here below. Our Age might afford matter for another Book of Ecclesiastes and Lamentation, had we a Solomon and Jeremy to pen them. The Crown was tottering in Solomon's time, nay, the Entail cut off. Doth the Crown endure<sup>2.</sup> to all Generations? Ten parts of Twelve fell off at once from his Son Rehoboam's Head; and the other Two had fallen likewise, had not the hand of the Almighty supported them. God's promise to David the Grand-father, that he should alway have a Light before God in Jerusalem, prevented the total Eclipse of the Grand-child's Royalty. Solomon saw in his

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time the very same sights that have been shew-  
 Eccl. 10, 6, 7. ed in England; *Folly set in great Dignity, and the Rich sit in low place: Servants riding upon Horses, and Princes walking as Servants upon the Earth.* We have seen in our daies the Stage removed from *Black-friers to Westminster*; and they that would make scruple to be Spectators of a Play there, yet dare venture to Act a Part here, yea and the Fool's part too, and I could have wished that had been all. But

3. Thirdly, From the Actors of our late Tragedy, those that helped to dig the Pit for our late Sovereign, we may learn,

1. How needfull it is to maintain continual watch over our own Hearts, and to be daily in the Exercise of Grace. There is no Prince can be safe, unless the Traitor in our own Hearts be first suppressed. The Heart of man is the too-fruitfull womb of all the monstrous Villanies that are done under the Sun. Out of the heart, saith our Saviour, proceed Murthers, Adulteries, Fornications, Blasphemies, &c. And from thence springs Treason too. Oh therefore look that there be no root of Bitterness growing there  
 Matth. 15. 19. against your King. Curse not your King, no not in your thoughts. For if he that hates his Brother be a Murtherer in God's accompt; then sure I  
 Eccl. 10. 20. am,

am, he that hates his Prince is not onely a Traitor, but a King-killer. I am confident that if any should have told those Unhappy men that sate in Judgement upon their King, a few years before, that they would in a short time attempt to take away the Life of their Sovereign, they would have been ready to have sent a Challenge to him that should entertain such a Suspicion of them; and *Hazael's* answer to *Elisha* would then have been in every one of their mouths, What, *are we Dogs*, that we should doe such a thing? and yet in a few years they are metamorphosed into that shape they so much abhorred, and learned not onely to grin and bark against, but likewise to bite and devour Majesty it self. So that our Sovereign might apply to his case the words of the Psalmist, *Psal. 22. 16. For Dogs have compassed me, the Assembly of the Wicked have inclosed me.*

2. To adore the Righteous Judgement of God, in bringing the wheel over those men that digged the Pit for their Sovereign. Righteous art thou, O Lord, and Just are thy Judgements. We shall now no longer be tempted with *Jeremy*, to talk with thee of thy Judgements, why the way of the wicked doth prosper; and wherefore all they

*Jerem. 12.1.*

are happy that deal very treacherously. We shall never envy more the pastures or fatness of those Sheep that are only preparing against the day of slaughter. We reade in Scripture often, *He that diggeth a pit shall fall therein*; and again, *The Lord is known by the Judgements he executeth: the wicked is snared in the work of his own hands. Higgaion, Selah.* And all this we have beheld with our own eyes. And farther, that *Bloud-thirsty and deceitfull men shall not live out half their daies*: Or if they chance to goe to their Graves in peace and honour, yet the Vengeance of the Almighty shall follow them there, and they shall be raised again in dishonour before the General Resurrection, and come to Judgement before the Day of Doom.

4. Fourthly, How often are men disappointed of their Hopes, even when they are entring upon the fruition of them? *Judah's* people of old not onely thought, but said of their King, *Under his shadow we shall live among the Heathens.* And *England* said as much of her King, at the time of the Treaty in the Isle of *Wight*, *Under his shadow we shall live.* But our Hopes were blasted by the Almighty, and like the Fig-tree in the Gospel presently withered away. *We looked for Peace, but no good came; for a time of Health,*  
but

but behold Trouble. The snorting of his Horses was heard from Dan, the whole Land trembled at the sound of the neighing of his strong ones: for they are come and have devoured the Land, and all that is in the City, and all that dwell therein. For behold I will send Serpents and Cockatrices amongst you, which will not be charmed, and they shall bite you, saith the Lord. Thus it was with us at that time, our Wound was made the more incurable by applying the Weapon-salve.

Fifthly, Let us acknowledge God's Mercy in disappointing our Fears, as well as his Justice in blasting our Hopes. We said, *We should live under the shadow of our former Prince*, but could hardly imagine we should ever sit down under a Branch of the Old Tree. And yet behold a Miracle of Mercy: Out of the Ashes of our Martyred Sovereign God hath raised another Phoenix. This is the Lord's doing, and it is marvelous in our eyes. We were not so unhappy as the Kingdome of Judah, whose Tree left never a Branch nor Rod to make a Sceptre. Thanks be to God, ours had many. God hath made the Horn of our David to bud and blossome, and bear fruit. We have another Tall Oak sprang up in the place where the other Royal one fell, which hath flourished already to a great height.

5.

Ezek. 19. 14.

Psal. 1.

Rev. 22. 2.

May He be alwaies *as the Tree planted by the Rivers of waters*, that may not onely abound in Leaves for shade, and Fruit pleasant to the eye, but good for food too. Let Him bring forth *His fruit in good season*, like the Tree in the Revelation, that brought forth Fruit every month; and let His Leaves be for the healing of the Nations; that all our Breaches and Divisions may be bound up by His fair hands. Let *His Leaf* never wither; but let Him be alwaies *as a green Olive-tree in the House of God*, and let *whatsoever He takes in hand* prosper. Let no *Axe* ever come near His Boughs, nor *Mattock* uncover his Root. And when through time and Age our *Royal Oak* begins to stoop, may the skilfull hand of that Heavenly Arborist and Husbandman remove him gently in the Winter of His Old age, and transplant Him from this barren soil, the Wilderness of this World, to a richer Inclosure, that Heavenly Paradise, where His Root may be continually watered with that *pure River of the water of Life*, clear as Crystal, proceeding out of the Throne of God and the Lamb. Rev. 22.

F I N I S.





